

Prabuddha Bharata

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GLIMPSES

DEVAS, men and Asuras approached their Creator for light and leading. When they all had fitted themselves to receive the teaching, to the Devas the Prajâpati said, 'द' (*Da*) and asked if they understood his meaning. The Devas replied that he meant दाम्यताम् (*Damyatam*) 'practise self-control'. The Prajâpati said 'Om', they were right.

To the men too he spoke the same letter and asked them if they saw what he meant. The men answered, he meant दत्त (*Datta*) 'Give away'. The Prajâpati told them that they were correct in their guess.

He uttered the same letter to the Asuras. The Asuras said he meant दयध्वम् (*Dayadhvam*) 'practise kindness'. The Asuras were right.

The above legend occurs in the fifth chapter of the Brihadâraṇyaka—the biggest and probably the oldest of the Upanishads. The moral it contains is twofold : every soul can know its own short-coming if it will ; and the golden rule of conduct is the practice of self-control, charity and kindness.

The Deva is sensuous, man is grasping and the Asura hard-hearted. Each hit upon his own cure from the single letter of the Prajâpati as each was conscious of his own ailment.

We have all got the Deva, the man and the Asura in us.

LORD ! I ask Thy forgiveness for three sins. In the act of meditating upon Thee, I have clothed Thee, Who is formless, with a form ; in the act of praising Thee, I have described Thee, Who is indescribable ; and in the act of going to visit holy places and pilgrimages, I have ignored Thy Omnipresence.—*Sankara*.

LET your soul receive the Deity as your blood receives the air, for the influences of the one are no less vital than the other. For there is an ambient, omnipresent Spirit which lies as open and pervious to your mind as the air you breathe in your lungs.—*Marcus Aurelius*.

LIKE a beautiful flower, full of colour, but without scent, are the fine and fruitless words of him who does not act accordingly.—*Dhammapada*.

THREE things are necessary for a bird to fly—the two wings and the tail as a rudder for steering. Jnâna is the one wing, Bhakti is the other, and Yoga is the tail which keeps up the balance.—*Svâmi Vivekânanda*.

DEPEND on whom thou art his slave,
DISPENSE with whom thou wilt, thou art his
peer,
Do good to him thou wilt, thou art his lord.

SRI RAMAKRISHNA'S TEACHINGS

ADVICE TO THE WORLDLY-MINDED—IV

ONCE upon a time conceit entered the heart of Narada and he thought there was no greater devotee than himself. Reading his heart the Lord said, "Narada, go to such and such a place ; there is a great *Bhakta* ; cultivate his acquaintance ; he is my true devotee. Narada went there and found an agriculturist, who rose early in the morning pronounced the name of Hari (God) once, and taking his plough went out and tilled the ground the whole day. At night he went to bed and pronounced the name of Hari once more. Narada said to himself : "How can this rustic be a lover of God ? I see him busily engaged in worldly duties and he has no sign of a pious man about him. Narada went back to the Lord and told Him what he thought of his new acquaintance. The Lord said, "Narada take this cup of oil and go round this city and come back with it, but take care that a drop of it may not be spilt." Narada did as he was told and on his return he was asked by the Lord how many times he remembered Him in his walk round the city. Narada replied, "Not once my Lord ; for how could I, when I had to keep the whole of my mind fixed on this cup brimful of oil ?" The Lord said "This one cup of oil did so divert your attention that you forgot me altogether, but look at that rustic who carrying the mighty load of all his worldly duties still remembers me twice in the day."

course for you is to renounce desire and work unattached.

Q. How would the world get on if the mind is solely occupied with God ?

A. What do you mean by it ? Where

shall you go if you do not live in the world ? Wherever I live I see that I am in Ayodhya, the Kingdom of Rama. Yes, this world is the Ayodhya of Rama !

RAMACHANDRA, after being enlightened by the precepts of his Guru determined to renounce the world. Dasaratha, his father, sent the sage Vasistha to instruct him. Vasistha saw that intense Vairagya had come upon Rama. He said, "Rama, first reason with me and then leave the world. I ask you, is the world separate from God ? If it be so, you are at liberty to forsake it." Pondering over these words Rama saw that it was God who manifested Himself as the jiva and the world. In His Being everything existed. So Rama remained silent.

LIVE here like the cast-off leaf from which food has been eaten. It is at the mercy of the winds ; sometimes it is blown inside a room and sometimes out in dirty places. Well, now you are placed here ; all right, remain here, and when He will take you away and put you in a better place things will take care of themselves.

WHAT are you to do when you are placed in this world ? Give up everything to Him, resign yourself to Him, and there would be no more trouble for you. Then you will come to know that everything is done by His Will

To live in the world or to leave it, depends upon the Will of God. Therefore work, leaving everything to Him. What else can you do ?

IN MEMORIAM.

B. R. RAJAM AIYAR.*

Dear departed soul ! Can sincere love
 From here below add to thy bliss above ?
 Can all my tears repay those happy hours
 Spent with thy charming book in shady bowers ?
 Can praise from lips untaught in flattery's lore
 Enchant thee just to live a little more ?
 Vain hope ! Yet as grief demands, for thee shall fly,
 Wherever thou art, this tribute small—a sigh.

While yet a boy I met thy book ; it soon
 Took me to fields of bliss till then unknown.
 Though many a realm of fiction I had seen,
 Nowhere so quite at home as here I'd been.
 For those were sweets by foreign flavour marred,
 But this was by a mother's hand prepared.
 Thy genius has a fragrance over it shed
 Which will in ever increasing circle spread.
 I loved it once to love it evermore,
 For of natural charms it has an ever-fresh store.
 The Tamil Muse that slept so long spell-bound,
 Now by thy magic touch awoke and found
 Her voice, and learnt her sweet dreams forth to pour—
 Alas ! ere she had done thou wert no more !
 Thy trumpet first awakened India's soul
 To her new surroundings and her final goal.
 When all the world was growing loud and red,
 Over words and books and forms of faith long dead ;
 When men were doubting what their greed should be,
 Thy Religion was love and charity,
 Innate in thee as sweetness in the rose,
 Both preached and practised to thy friends and foes.

Far from the circle of friends couldst thou have guessed
 There was a hand desirous to be pressed
 Against thine own ? Or of a boyish heart
 Hoping some day in thy love to earn a part ?
 With thee how soon this vain world I should learn
 To forget, its petty hopes and fears to spurn,
 To shut conversations door against noise and care,
 In all thy harmless funs to have a share ;
 Or talk of things that claim our best concern,
 Eternal Truth that does all things govern,
 Infinite Love too great to be scrutinized—

* The late Editor of this paper.

Dreams that must melt away in mere verse
And leave me all alone my griefs to nurse!

Too early snatched away! Hadst thou a glimpse
Of thy own fate, when thou didst write:† "It seems
Ah, these were dreams too good to be realized!
The world was not for *our* pleasure made;
For why should dry leaves live and blossoms fade?"
Yes; why, when all thy work was not yet done,
Shouldst thou leave life, its joys but just begun?
How much more should thy country be in debt
To thee, hadst thou but lived a short time yet.
To thee that thy short life couldst make so fine
And use so well! How many hearts like mine
Would be reclaimed from gloom and bless thy art
That shows in serious cares a humourous part!
Ah, gentle soul! Thy heart it much did grieve
To see the misery thou couldst never relieve!
It sought and led the way to its native Light
Where there's no sin to weep, no wrong to right.

But men like thee come not here everyday,
Their visits are rare as those that angels pay;
And while they stay and work the world sleeps on,
And only wakes long after they are gone.
And from their footsteps vainly tries to trace
How much they did and suffered in life's race.
Men eat the fruit and then ask how it came—
Who put the seed being gone, they honour his *name*.

But ah! Of what avail my wailing now?
Mysterious Providence would have it so.
A free gift, thou wert sent us here unasked;
A free gift, thou must elsewhere too be tasked.
Thou art recalled from here to a better place
Only to serve thy Lord in worthier ways.
There's justice even in chance, there's not a dust
Blown by the wind but to a purpose just;
While we like little children cry and gasp
To catch the thing too big for our little grasp.

What though the flower be dead, the fragrance lives;
What though thy form be gone thy spirit survives
In thy immortal book, to charm and lure
Our souls to worlds of exalted thoughts and pure.
Thine are the charms that mind to mind endear,
Thine are the happiest hours we have had here.
Remembrance still thy name in its sacred pages
Shall hold embalmed with love; and coming ages
Shall shed a pious tear ere closing thy book
And cast on it one longing, lingering look!

† Said in his novel 'Kamalambal or The Fatal Rumour'

A HINDOO'S COMMENTS ON CHRISTIANITY.

UNDER the above heading the New York Journal of May 13th. 1900, publishes the following, from the pen of Swami Abhedananda, together with a portrait of the Swami :—

The Christian will say that his religion is true because it was revealed by God, while others are not so. As the Koran is a revealed scripture of the Mohammedans, so is the Bible of the Christians, the Talmud of the Jews, the Zendavesta of the Parsees, and the Vedas of the Hindoos. Each of these scriptures is held to be the sacred word of God, and is considered to be true by its followers. The Mohammedans do not recognize other scriptures, so they quarrel with their followers and try to convert them by force. The Christians do not recognize other scriptures, consequently they feel it a bounden duty to save others by adopting various means, fair or foul.

The followers of every religion will say that there cannot be higher doctrines than what exist in their scripture. The ideal which they have is the highest of all.

Again, these doctrines and ideals of different religions are intimately connected with the lives of their founders or imbedded in the mythological descriptions of a personal god with a certain name and form. The doctrines and ideals of Buddhism are inseparably connected with the life and miraculous powers of Buddha: the ideals of

Mohammedanism are connected with the life of Mahomet; and Christianity is built around the life of its founder, Jesus.

If the life and works of Jesus be taken out the whole fabric of the Christian religion would fall to pieces.

As the Christians cannot think of their religion without Christ, so the Mohammedans or Buddhists cannot think of their religions without Mahomet or Buddha.

Some think that if they can Christianize the whole world, then there will be peace and all will be saved; others tried their best to Mohammedanize all nations, and so forth. But in spite of all their attempts and cruel deeds, has any one ever succeeded in bringing the whole humanity under one religion? No sooner had they started than they themselves began to divide into various sects, and each sect began to quarrel and fight with another. Think of the sects into which Mohammedanism and Christianity have already been split. There are seventy-five sects among the Mohammedans and more than two hundred among the Christians. Each of them is trying to subdue others by adopting various means.

Then shall we try to destroy and drive away all religions from the face of the earth in order to bring peace? No. That is also impossible. Because without any kind of religion a man is nothing more than a beast.

Then is there no hope of peace and harmony among the followers of different religions?

No. Under present religious conditions how can there be peace and harmony?

But if we can get such a religion which would include all the different religions that are now existing on this earth, or that may exist in future, which would embrace all sects and creeds, with all the peculiarities which each of them has got, and which would recognize them all and allow them full scope to play their full parts, then there is hope of finding peace and harmony in the religious world.

That religion must not be limited by any particular book or dogma or by the life of any particular prophet. It will not denounce any sect or creed, but will recognize all the great prophets and religious teachers, such as Christ, Buddha, Mahomet, Krishna and all those that came in the past or will come in future with equal reverence, and accept the teachings of each as equally true and leading to one goal. That religion must be based on the common principles of all religions.

That religion must give infinite scope for growth to all the various branches of the dualistic, qualified non-dualistic and monistic systems and their followers. It will pass through various sects and creeds of different religions as a thread in a garland passes through the beautiful and ugly flowers of different color and size and combines them together.

Above all that religion should be based upon the doctrine of evolution and

harmonize with the ultimate conclusions of modern science.

If such a religion of religions be discovered, then there will be no quarrel between sect and sect, between creed and creed, between religion and religion.

Is such a religion possible?

Yes. It is possible. It is not only possible but practicable.

Now the time has come when, as many people are seeking it, it will be discovered. That will be the outcome of these great battles over creeds.

Unity in variety is the law of nature.

The spiritual nature of each individual is peculiar to himself. Each must have a religion which suits his spiritual nature. If we force all men and women to follow one doctrine we shall act against the law of nature and the result will be disorder and disharmony.

This grand truth of unity in variety in religion has been discovered by the Vedantic sages in India. Therefore their religion is built not around a particular prophet, but on universal principles; it does not depend on a particular book, but on the spiritual laws of nature.

Hundreds of sects exist in India, but a student of Vedanta never interferes with any of them. He says that each individual has perfect liberty to follow any creed or denomination which he sincerely wants to follow. The religion of Vedanta embraces all religions, sects and creeds. (The word Vedantā means the end of all wisdom and knowledge.)

A Vedantist is neither a Christian nor a Mohammedan, nor a Buddhist, nor a Jain, nor a Hindoo in the ordinary sense of the word, yet in principle he is one

with all. He does not belong to any particular sect or creed, but he is a member of all sects and creeds that exist on earth. He has no quarrel with any sect or creed. A Christian or a Mohammedan or a Buddhist or a Jain will become a Vedantist when he will understand the universal principles of all religions, and when he will see that all religions are but so many paths which lead to the same goal, are like so many radii which converge to the one centre, the ETERNAL TRUTH. Then he will see one harmony in the world of religions. Then he will say with a Vedantist, "As rivers rising from different mountains run crooked or straight from all directions toward one ocean, so all religions rising from different standpoints of view flow toward one eternal ocean of Truth called BRAHMAN".

This religion of Vedanta is not confined to any particular book. It includes all scriptures and all the teach-

ings of all great prophets who flourished at different times in different countries. It is based on science, philosophy and logic. It harmonizes with the ultimate conclusions of modern science.

As truth is the goal of all science and philosophy, so the same Truth is the goal of Vedanta. Modern science has discovered nothing that opposes the conclusions of the Vedanta philosophy. The Vedanta is a philosophy and a religion at the same time. It recognizes each of the different stages, such as dualistic, qualified non-dualistic and monistic. In short, it is the universal religion. It embraces Christianity and points out its fundamental basis. It recognizes Jesus as the Son of God.

Professor Max Muller says : "Vedanta is the most sublime of all philosophies, and the most comforting of all religions. It has room for almost every religion ; nay, it embraces them all".

MISSIONARIES IN CONFERENCE

IT is a sign of the times—the simultaneous holding of the sessions of the Ecumenical Conference in New York and the Boston Congress of Religions, two bodies diametrically opposed to one another, the one with its paraphernalia of foreign missions and missionaries gathered together to discuss their work in the past and future, setting forth all the dogmatic assertions of the Christian Church by trampling over the other religions of humanity, and the other an honest and undaunted endeavour of a band of people of

advanced ideas ("monsters"* as they are styled by their undeveloped brethren) who breaking loose from the shackles of dogmas and superstitions of "churchianity", bask in

*"In 1845 a fast day was duly observed in London, as interpreted by a doctor of theology in his sermon on that day, because of 'monsters' unheard of theretofore, now common among us, pleading for toleration of all religions and worships.

"Of this breed are the 'monsters' now gathered here in this congress of liberal religion—Dr. Heber Newton."

the sunshine of universal love and fraternity, realising the underlying unity of all religions and faiths and who, in the words of Dr. Heber Newton

"have outgrown the petty provincialism of piety and entered on the cosmopolitanism which is native to the heart of man, the catholicity of the soul, to leave behind the polemics of religious partisanship and aspire to the one spiritual religion of humanity."

"The Ecumenical Conference," writes an American paper, "proceeds on the theory that, by the command of CHRIST, institutional Christianity, as a distinct religious system, must be substituted for all other religions, in order that salvation may come to men. Many of the addresses at this Conference have even gone so far as to include the Roman Catholic Church among the religious influences which must be overcome by missionary enterprise, although it is the greatest Church in Christendom. * * * And Buddhism is described as an abominable superstition which must be overthrown by Christianity if men now adhering to it are to be saved from destruction."

"Dr. HEBER NEWTON, on the contrary, pleaded in the Congress of Religions for the 'toleration of all religions and worships, Christian, Jewish and ethnic of every variety,' for 'sympathy between all religions—for the reciprocal recognition of vital truths in each other's religion,' 'not only the common Christianity below our denominational differences, but also the common religion below our religions, establishing thus the unity of the spirit in the bond of peace.' 'No spiritual symphony is possible,' he said, 'when each religion insists on naming the one only score of the Divine Master and rendering it as an aria.'

"That is, the Boston Congress of Religion protests against the proselytising spirit of the New York Conference as narrow and provincial. Instead of desiring the obliteration of all religions except Christianity, it has a respectful admiration for all, Christianity included, as affording glorious evidences of the yearning of mankind for the common spiritual religion of which each is simply an expression. So inspired, Christian missionaries, if they went out at all, would go to discover the underlying spiritual harmony between religions and to increase it rather than to assume that they had the only true and perfect religion to propagate."

A striking contrast indeed !

But there is visible a healthy—inasmuch as it indicates the true state of things—vein of

scepticism as regards the monopoly of divinity and hence the irresistibility, of the missionary cause, not only in the utterances of many noted missionaries but also in newspaper comments, as will be witnessed from the following cuttings :—

"At this time when the Bible is repudiated as an infallible authority by teachers of the very Churches which are circulating it in 'heathendom' as the veritable Word of GOD, is not all missionary enterprise encountering in Christendom itself a far more serious obstacle to its successful progress than any it contends against in the 'heathen' countries where the effort at evangelization is expended ?"

"The Bible is 'GOD's greatest missionary,' said one of the missionaries home from the East ; and he further described it as 'His infallible missionary unwearying, impervious to danger or disease, unerring.' When, therefore, Christian scholarship proceeds to declare that the Scriptures are full of errors, what becomes of the power of this greatest of missionaries ? For, it must be remembered, the knowledge of this criticism already extends throughout instructed 'heathendom.' 'How can you ask us to give up our own religion and substitute yours,' the Buddhist or Mohamedan may well ask, 'when even in Christendom itself the Divine authority for your religion is denied by your scholars ?' Accordingly, the most dangerous opponent against which the missionary movement has now to contend is assailing it from behind, in this Christian assault on the Bible. 'GOD's greatest missionary'."

President John Henry Barrows is reported to have said :—

"Christendom is not fitted at present to make the very widest conquest in non-Christian lands. Christian evangelism is marvelously successful in many ways, but every clear-eyed missionary perceives how progress is handicapped and what a misfortune it is that 'Christianity is compelled to apologize for Christendom'"

The Rev. Dr Jacob Chamberlain said :—

"The conversion of India through Christianity is impossible. So scholars of the Oriental system tell us ; so tell us shrewd men of the world, who have been to India and have studied her ancient faith. They point to the Hindu, to the faith of the Brahmins and to the caste system, which are so allied to the Oriental trend of faith, that they cannot be broken down. They tell us that there is no Occidental faith that can displace the ancient faith of India"

The following is from another American paper :—

"If this criticism is correct, the self-denying labor expended in making those hundreds of translations of the Bible has been inspired by delusion, and the Book has been put before countries not Christian on an assumption which is false. Nor is it possible to keep from the more intelligent of these 'heathens' the knowledge that scholarship in Christendom itself rejects the authority and doubts the authenticity of the Bible put before them by the missionaries as the absolute Word of God."

The aim of the foreign missions would no doubt be commendable if it were carried out as put forward by the Rev. Augustus H. Strong and Rev. R. E. Speer :

"The authority for foreign missions", Mr. Strong declared, "was the teaching of Jesus Christ. Christ himself was the original missionary and it was his direct command to his disciples to go forth into the world and preach the Gospel to all men. The authority for foreign missions is the authority of Christ's example. The authority for foreign missions is the authority of Christ's character, the authority of Christ's work, of his love and of his life."

"Mr. Speer said that the first thing to be remembered was that the conference was for the purpose of talking about foreign missions and not about the church or about nations. 'Wherever the foreign mission goes it plants in the heart a force that produces new lives,' he said ; 'that is the aim of foreign missions. We do not want to give any encouragement to the idea that the aim of foreign missions is to upset the social fabric and to introduce republican governments. I know that a good many people hold that doctrine, and it is the most dangerous doctrine to the church and to the cause. We haven't anything to do with the regeneration of society or with the reorganization of the state. Our aim is predominantly religious and spiritual and not political or even philanthropic. The supreme aim of the mission is to make Christ known to the world with a view to the salvation of men, and everything else must be left to the natural fruit of that knowledge.'"

A preacher of religion no doubt requires immense power and illustrating the necessity for it the Rev. J. Hudson said that,

"he was once on an electric car in Germany and of a sudden it stopped. Everybody wondered what was the matter and they got out and looked. They found that the trolley had slipped off the wire.

The car was no more connected with the source of power and it could not move. No more could Christians go ahead when they had lost their connection with God."

But from the many come astounding fanaticism, and narrow-minded hard-heartedness to their sister religions, whose blood they would not shrink to smear their hands with, as someone said that Buddhism would have to be *thrown down* before Christianity could triumph completely in Siam ! The Rev Dr. Jacob Chamberlain

"told how Buddhism had been driven out by Hinduism, and he declared that now India was ripe for plucking by the Christians. While declaring that Hinduism has departed from all its ancient virtues and had become a religion of vice and sin and immorality the missionary protested against the Hindus adopting the morality of the Bible unless they at the same time accepted Christ.

"In closing his address Mr. Chamberlain declared that there was a revival of Hinduism in the air in India ; that is a revival of the ancient Hinduism. 'Every one agreed,' he said, 'that the present Hinduism must go. They differed only on what was to take its place.' He dwelt at some length on the danger of the Hindus taking the Bible and adopting the morality of it without taking Christ. He seemed to think that this would be a very bad thing for Christianity. He appealed for more missionaries and for more money. He declared that the flag of Hinduism was ready to come down and that the Church, instead of stepping in and establishing itself in the country, was simply sending messages to the missionaries to hold on to what they had and wait until the Church caught up with them. Raising his hands toward heaven and throwing back his head he cried : 'Merciful Jesus, is it thus that we redeem by Thy Grace?' * * * Robert E. Speer explained the situation in Persia. He said that Mohamedanism in Persia was all broken up by sectarian dissensions and the time was ripe for Christians to get in."

Fanaticism is the parent of misrepresentations and lies. Enthusiasts dwelling upon their own yarns work themselves up into such frenzy and give expression to such utter nonsense that it is hard to guess if they are really in earnest.

Here is one :

"Think of it" said Mr. Taylor. "The command has

always been, 'Go you out into all the world and preach the Gospel,' and yet in China a million persons are dying every month! Dying without God! Only those who know the darkness of a heathen deathbed can realize what that means—the horror that fills the heathen mind. They know that they are sinners. They have a fearful expectation of the future. What it is they do not know and they die without hope. They know no God and they know no power to save them. We are carrying the Gospel to them."

This is in another strain:

"In nearly every branch of missionary effort, the speakers pointed out, India had the lead. One of the signs of Christian progress was described by Dr. Wykoop, who said the people no longer glorified in their idols, but apologized for them. Spiritual unrest was seen everywhere. L. B. Wolf said the great trouble in the work was that the people fell back easily and the old gods reasserted themselves."

Poor Mr. Wolf! (*To be continued*)

THE FAITHS OF ANCIENT INDIA

IN the popular and interesting accounts of the Hindu religion and customs we often miss the undercurrent of thought and philosophy which unites and holds together the people of a vast continent like India, and which has enabled them to resist every outside influence, Greek or Persian, Moslem or Christian, for thousands of years. For it may be truly said that in India alone we see the faiths and traditions of the long past still unbroken and still instinct with life and vitality. The ancient faiths of Egypt and Babylon are now things of the past, and the religion of ancient Greece and Rome lives only in poetry and art. The doctrines of the old Medes and Persians survive among a handful of Parsees now living in India and even the doctrines of Confucius, in China, have been transformed and changed by Buddhism imported from India. Among the Hindus only, the link between the present and the ancient past remains unbroken; and though the forms and practices of religious worship have undergone modifications, the cardinal doctrine and the inner thought of Hinduism are the same to-day as we find them in the Upanishads and the ancient Vedas. They run through the history of thousands of years like a perennial stream, which nourishes and fertilizes the surrounding land and covers it with vegeta-

tion and life.

The earliest form of religious worship in India was the worship of Nature—sacrifices and prayers offered to the Powers of Nature. The Rig Veda is the most ancient religious work of the Aryan world and is a collection of 1,028 hymns, which were uttered at sacrifices by the ancient Hindu worshippers four thousands years ago. The sky was invoked under various names: Dayu, or the bright sky; Indra or the rain-giver; Varuna, or the covering expanse of heaven.

The sun was similarly invoked under various names, Savitri or Surya or the Adityas, the suns of the different months of the year. Fire, which received libations and offerings, was Agni, the priest of the gods; and Soma, the libation itself, was also an object of invocation. The Maruts were the storm-winds which helped the Rain-Giver in milking rain from the clouds, and the Ushas was the lovely Dawn-goddess, who waked all creatures to life, and nourished them, and sent them to their work.

Such was the simple invocation of the Powers of Nature in the ancient days, and such was the popular form of worship. But the sacrificers, invoking the various deities by various names, did not forget that they were the

different manifestations of the One Supreme Being, who comprehended all, and who created all.

"Great is the ALL-CREATOR ; He creates all, He supports all, He presides over all. The blest obtain the fulfilment of their desires in the sky where the One lives—beyond the constellation of the Great Bear.

He is the FATHER who made us, who knows all creatures and all things. *He is one, though He bears the names of many Gods.* Others wish to know of Him".

Rig Veda, X, 82,2 and 3.

This cardinal doctrine of Unity, concealed under the changing phenomena of Nature, is more fully developed in the Upanishads, the final results of Vedic teaching. It is the All-pervading Breath, the Universal Soul, which manifests itself in all the universe, which comprehends the universe, and into which the universe will merge in the end.

And when systems of Hindu philosophy were fully developed, some centuries before the Christian era, out of the vague speculations of previous ages, the Vedanta philosophy grasped the cardinal doctrine which had been handed down from the preceding centuries, and fixed it as the abiding principle of all subsequent Hindu thought.

"The sea is one and not other from its water ; yet waves, foam, spray, drops, froth and other modifications of it differ from each other. (And so all creatures differ from each other, but are sprung from one PRIMAL CAUSE)."

Brahma Sutra, II, 1 and 5.

"Like the sun * * seemingly multiplied by reflection, though really single, and like space apparently divided in containing vessels, but really without division, the SUPREME LIGHT is without difference and without division."

Brahma Sutra, III, 2.

It must not be supposed, however, that this philosophical doctrine comprehended all the popular beliefs of the mass of the people. On

the contrary, the old sacrifices to the Powers of Nature, invoked under different names and worshipped as different deities, continued from the Vedic times, two thousand years before Christ, to the centuries immediately preceding the Christian era. The simple faith of the early Vedic times was to some extent, lost in an ostentatious performance of rites and ceremonies, and all these sacred rites and observances were confined to the Aryan Hindus. The millions of the non-Aryan people who had adopted the civilisation, the language, and even the religious faith of their Aryan teachers and masters, were still jealously kept out of the pale of Vedic rites and sacred laws ; and thus a great and unfortunate distinction between the handful of Aryan Hindus and the mass of Hinduised non-Aryans was perpetrated and deepened with the lapse of centuries. This anomaly required a solution, the times called for a leveller—and a great leveller arose in Gautama the Buddha.

This is the true explanation of the rise of Buddhism in India in the sixth century before Christ. Gautama the Buddha did not regard himself as the founder of a new religion, but as a teacher of true Hinduism, a reformer who welcomed all worshippers of all races and castes within the pale of his reformed faith. His religion is a system of self-culture—a striving after perfect holiness—to be attained, if not in this life, then after a succession of re-births. All these doctrines were adaptations from the doctrines of the ancient Hindu Upanishads ; but Gautama the Buddha proclaimed them to all men of all nations, and thus he spread a catholic religion which eventually embraced the nations of Asia from Ceylon to Siberia, and from Kashmir to China and Japan.

Buddhist missionaries found attentive listeners in various distant lands, as far as Palestine and Egypt and Greece, in the centuries preceding the birth of Christ ; and the pure-souled Jesus proclaimed once more that religion of charity, forgiveness, of love, which the pure-

souled Gautama had proclaimed five hundred years before. Hindu shrines and Buddhist monasteries flourished side by side in every town of India, from the third century before Christ, to the seventh century after Christ; Hindu sacrifices and Buddhist celebrations were performed in the same villages; Hindu and Buddhist citizens lived in peace and harmony in the same localities for centuries. It is a remarkable instance of the spirit of toleration of the Hindus, that we do not read of any religious persecutions in India during the thousand years.

It is generally believed that Buddhism has now disappeared from India, because it failed to shake the stronghold of Hinduism. The very reverse of this is the truth. Buddhism has disappeared from India, because its work is done; the Hindus are united, and Hinduism has accepted and adopted Buddhist maxims and observances. The distinction between Aryans and non-Aryans exists no longer, all Hindus from the Punjab to Travancore, although divided into professional castes, are the followers of the same religion, and perform the same rites. The Vedic sacrifices, from which the non-Aryans were jealously excluded, have died by reason of this very exclusiveness, or survive only in marriage and funeral rites which all Hindus have an equal right to perform. Buddhist celebrations and pilgrimages were imitated and surpassed by modern Hindu celebrations and pilgrimages, and Gautama the Buddha himself found a place in the modern Hindu pantheon. It is necessary to remember these facts to understand the history of Buddhism in India. Buddhism has disappeared from India because its mission is fulfilled. Modern Hinduism has eschewed its old sacrificial rites and exclusive Aryan privileges, has adopted the joyous celebrations of the million, and has re-united Aryans and non-Aryans into one united community. These are the abiding results of the work of Gautama the Buddha in India.

Much has been written about the modern religious practices of the Hindus, and of the rival sects which have prevailed in India during a thousand years and more. But we miss again in these popular accounts a real explanation of that secret which has held two hundred millions of people together; a true delineation of that living faith which still inspires modern Hindus and makes them a living nation. Sects of Vishnu and of Siva have divided the millions of India for ages, but the different sects merely quarrel about a name, as they often did in mediæval Europe, and each sect worships under the name of its own popular deity the Supreme Being—the Personal God—who ministers to the need of his creatures. The religious Hindu mind has struggled through long centuries towards a simple and popular form of monotheism; and amidst the dissensions of rival sects, and in spite of the worship of many images in many temples, the millions of India have held to the cult of an underlying monotheism—a faith in a personal and beneficent and helping Deity whom the simple worshipper calls by the name of Siva or Vishnu.

When the Hindus lost their national independence, their national faith survived and burned as brightly as ever. A succession of Hindu religious reformers rose from the eleventh to the nineteenth century.

Ramaunja was the first of this glorious band of modern Hindu reformers. He lived in Southern India in the eleventh century; he proclaimed the unity of God under the name of Vishnu; and he preached the love of God as the way to salvation. Sectarian opposition compelled him to fly from his own country; like other prophets he was honoured outside his country; and in Mysore he converted the king and the people to his own faith and established seven hundred monasteries, dedicated to the faith of Vishnu, before he died.

Fifth in apostolic succession from Ramaunja was the great Ramananda, who spread the same simple monotheism in Northern India.

He made Benares his head-quarters, but wandered far and near to preach the faith of Vishnu. Unlike his predecessor, who had written in Sanskrit, Ramananda preached to the people and wrote for the people in their own modern tongue ; and the Hindi language of Northern India was enriched by the great religious movement inaugurated by this gifted and popular reformer.

The history of religious reforms in India knows of no brighter name than that of Kabir, the disciple of Ramananda. He took up the work which his master had begun, and he conceived the bold idea of uniting Hindus and Mahomedans alike in the worship of one God. The God of the Hindus, he said, was the same as the God of the Mahomedans, be he invoked as Rama or Alla. "What avails it to wash your mouth, count your beads, bathe in holy streams, and bow in temples, if, whilst you utter your prayers, or go on pilgrimages, deceitfulness is in your hearts?" "If the Creator dwells in tabernacles, whose dwelling is the universe?" "The city of the Hindu God is Benares, and the city of the Mussulman God is Mecca, but search your hearts, and there you will find the God both of Hindus and Mussulmans."

What Kabir attempted in Central India, the gifted Nanak endeavoured to achieve in the Punjab. Born in 1469, and therefore a contemporary of Martin Luther, he invited Hindus and Mussulmans to unite in the worship of one God. The great Sikh community which he founded was for a long time a peaceful, religious fraternity, until the unwise persecutions of later Mahomedan Emperors turned them into the most warlike race of modern India.

Bengal had her religious reformer in the lovable and loved Chaitanya, who was born in 1486. He, too, invited Mussulmans and Hindus to unite in the worship of One God, under the name of Vishnu ; and at the present day the entire population of Bengal, except the upper castes, are worshippers of Vishnu. And Gujerat, too, had its teacher in Dadu, who has

left behind him a body of sacred literature extending to 20,000 lines, and whose teachings were spread all through Rajputana by fifty disciples.

The stream of religious faith has not yet dried up in India ; the great Ram Mohan Roy and Dayanand Sarasvati preached once more to their countrymen the faith of One God in the present century ; and all over India thoughtful and earnest men are turning their eyes to the past, and are seeking for reform in religion as well as in social customs in the light of their ancient Scriptures and their ancient Philosophy.

The loyalty of India to her past is a puzzle to out-siders ; the unique phenomenon presented in India of a living stream of ancient faith and tradition flowing from the dawn of history to the present time, unbroken by political revolutions, and uninterrupted by foreign influences, Greek or Turanian, Moslem or Christian, is the most wonderful fact in the history of the human race. And we can only dimly comprehend the secret of this phenomenon, if we try to grasp the underlying doctrines and the sustaining and nourishing forces of ancient Hindu thought, religion and philosophy.—Prof. Romesh Dutt, C. I. E. (*Adapted from the Humanitarian*).

It cannot be denied that the early Indians possessed a knowledge of the true God ; all their writings are replete with sentiments and expressions, noble, clear, and severely grand, as deeply conceived and reverentially expressed as in any human language in which men have spoken of their God. * * * Even the loftiest philosophy of the Europeans, the idealism of reason, as it is set forth by Greek philosophers, appears in comparison with the abundant light and vigour of Oriental idealism, like a feeble Promethean spark in the full flood of heavenly glory of the noonday sun—faltering and feeble, and ever ready to the extinguished.—*Frederick Schlegel*.

REVIEWS

SRI KRISHNA, THE KING MAKER.
A lecture delivered by *Swami Ramakrishnananda* on the last Sri Jayanti day at the Egmore Reading Room, Madras. Roy. 8vo. 1900.*

This brochure of 40 pages forms a supplement, as it were, to the PASTORAL SRI KRISHNA by the same author. The task of bringing home to people a full, just and harmonious estimate of the many and varied features of a great man's character through the incidents connected with his life is the most delicate and responsible of all tasks,—different individual judgments putting different constructions upon them. Swami Ramakrishnananda has well fulfilled the responsibilities of his position as a religious teacher by presenting to the public the facts of Sri Krishna's life as "we find them depicted in the Books", (leaving them to draw their own conclusions), not forgetting to point out the truths which he finds imbedded in those facts. The prefatory discourse which covers about nine pages of the book sets forth with great force the nature of a great man and our need for him. We doubt not but the book will prove highly useful to those who will read it in a sympathetic and enquiring spirit.

ANTAHPUR edited by *Srimati Vanalata Devi*. Baranagore, Calcutta.†

This illustrated monthly Bengali magazine has been in existence for about three years and is conducted solely by ladies. We hail with joy every movement that promises to raise the condition of Indian women, as it is in the

infinite potentialities of the trained thought of the mothers that the well-being of the race lies. The names of Gârgi, Maitrayi, Lilâvati and a host of other Indian women stand in eternal protest against the theory of the intellectual and spiritual inferiority of women, and it will not be too much to say that the journal under review lends no inconsiderable strength to the same. Almost every article is conceived and written with a soundness of judgment and moderation that appeal to the head and heart of every reader. The biographical sketches are intensely interesting; the short poems are full of healthy sentiments; the stories and novelettes are instructive and the religious articles are replete with thoughts calculated to make the reader practical. In short, the magazine bids fair to be a realisation of the noble scheme of its founders and we should like to see it making its way in every "inner apartment" of the Bengali home. Its printing and get up are excellent.

YOGAVASISHTHA MAHARAMA-YANAM.—Part I, comprising the *Vairagya* and *Mumukshu Prakaranam* in original, with translation in Hindi by *Pandit Thakur Prasad Sharma* and published by *Rai Bahadur Lala Baijnath B. A. F. A. U.*, of the N. W. P., Judicial Service. Super-royal 8vo. Samvat, 1957.*

Yogavasishtha is pre-eminently the book of the Advaita;—every word of it instinct with the fire of direct realisation of the Truth, quickens the reader to a participation of it and stands as a perennial source of spiritual inspiration and

*Brahmavadin Press, Madras. As. 4.

†Annual subscription in advance. Rs 1/8.

*To be had of the Manager of this paper. Price Rs 1/8. (paper); Rs 2 (cloth).

strength to man. But it is a matter of great regret that want of sufficient proficiency in Sanskrit keeps many of our countrymen really ~~debarred of drinking in the stream~~ of the ancient wisdom from making a near approach to it. To such the value of translations is immeasurable, especially if they are done by capable men. The work under review bears throughout unmistakable marks of a master-hand, for it is as literal as it is simple and impressive and well promises to remove a long and keenly-felt want throughout Hindusthan. The first part forms in itself a complete volume and gives a full idea of the stages of detachment to the sense-world and spiritual hunger through which a man must pass before he can get at the Final Truth. The name of the distinguished and patriotic publisher is a sufficient guarantee for the ex-

cellence and timely appearance of the succeeding parts.

The publisher very fittingly dedicates this work to his Venerable *Guru* the late Swami Bhaskaranandaji Maharaj of Benares. His own preface contains, among other things a gist of each of the six cantos in which the whole of the Yogavashista is divided, and the trend of the argument followed in them, which will at once give the reader a fair idea of the high value of the book in Advaita literature. His interpretation of the term "Maharamayana" by which it is distinguished from the other Ramayana attributed to the same author is very interesting.

The getup and printing of the book are very good.

NĀNĀ KATHĀ

OF the many worthy objects sought to be accomplished by the Nigamagama Mandali, one is to make Hindi the common language of whole India. Its latest attempt towards the furtherance of this object is the following. It offers to award a silver medal and a certificate to the best writer of an essay in Hindi, dealing at length with the following questions :—

(1) What means should be adopted to diffuse Sanskrit learning all over India?

(2) On what plan should a Hindi lexicon be compiled to help the development of the language?

(3) How should a primary Hindi grammar be compiled that should best meet the present need?

Essays should be sent in on or before the 31st Oct. 1900, to the Manager, Nigamagama Mandali, Muttra.

It is with a sense of profound joy that we hear of the initiation into *Sannyas* of Pandit Tirth Ram Goswami M. A., late Professor of Mathematics, F. C. College, Lahore. We feel proud of the new Swamin and hope that by dint of his vast and deep learning, his moral strength and above all, his spiritual attainments, he will be a great power for good to his own Ashrama as well as to the others he has left behind.

THE report of the Kishengurh Orphanage for August is anything but happy. Cholera has broken out in a formidable form at Kishengurh and one of the poor orphans has fallen a victim to the fell disease. Their number has fallen to below one hundred.

IN connection with the above, the saddest news we have to record is the death from

cholera of the Maharaja of Kishengurh on the 18th ultimo. We offer our hearty condolence to the bereaved family and hope they will find consolation in the never-failing fountain of Truth

As we go to press, we learn that to make the abolition of the State relief centre at the Kishengurh Railway Station less severely felt by the helpless sufferers the Swami Kalyanananda has opened a new centre there. About five hundred people are getting *Khichri* every day and the Swami wants about Rs. 300 a month to keep up the centre in its present form.

He has also been distributing clothes to the poor.

May we once more appeal to our generous friends to enable Swami Kalyanananda to carry on his good work till the end of the distress?

SOLITUDE is the soul's opportunity. When alone with one's self the mirror of thought reflects the images cast secretly on the background of life's experience. When the harsh, heavy, clashing sounds of the outer world are forgotten, in the silence of the soul the Symphony of Peace is heard. When the stormy waves of passion seem to beat upon the shores of thought; when in the pine tree-tops the soft winds sigh with stupefying melody; when the twitter of birds and the hum of insects soothe the soul into silent reverie; then alone do we know ourselves and read the chart of life aright. Silence is the Voice of Sanity. Passion, storm, confusion, are children of a brain distorted. When the strain and stress of duty pain you; when lowering clouds descend, and lightnings gleam and thunders crack above your head, seek some lonely cave within the hollow of your heart and there commune with thyself in the secret silence of thy soul. Thither

shall Peace pursue thee; there shalt thou find thy God. When silent, when alone, at rest, open the windows of thy being to the inflow of such thoughts as emanate from truthfulness, from sympathy, tenderness and love; refuse to recognize an enemy or a wrong in all this world. Discern thou but goodness, beauty, harmony and mercy in all and in thyself, and thou shalt come forth in the cold daylight of the conscious world other than thou wast,—a Child of Day—radiant as a summer's sun. Be thou the friend of Silence and she shall bless thee with her Crown of Peace. Amen.

—REV. HENRY FRANK.

Just as the ribbon of mind-pictures is complete in the subjective mind of the psychical self, so that all the episodes of a lifetime are there indelibly recorded, so the episodes of that larger life, in which birth and death are but as day and night, are recorded indelibly in that deeper and more subjective memory which belongs to the causal and immortal self, who stands behind physical and psychic alike. And these memories can only be reached in one way: by rising up above the psychical and animal instincts which limit us to the material self; and then by ascending higher, above all the personal and individual limitations which tie us to the psychic self; by doing this habitually, the vision of the causal self will be so trained and strengthened that it will be able easily to overleap the chasm of death, and to take up the memories which lie beyond the tomb.

—CHARLES JOHNSTON.

No man is saved until he is saved from silence and inactivity concerning every known evil, and has given his life to the procuring of all known common good.

—DR. G. D. HERRON.